CHARITABLE ADVICE:

In a Letter to the

French Protestants,

Into whatsoever Parts of the World Dispers'd,

By Reason of their Present

SUFFERINGS AND PERSECUTIONS,

From the Hands of the

ROMAN CATHOLICKS.

First Written for the Use of the French Protestants, by *STEPHEN CRISP*, one of the People called *Quakers*: And since Translated out of the *French*, for more Publick BENEFIT.

Mat. 5. 12. *Rejoyce and be exceeding glad, for great is your Reward in Heaven: For so Persecuted they the Prophets which were before you.*

Mark 13. 13. *And ye shall be hated of all Men for my Names sake: But he that shall endure to the End, the same shall be saved.*

With Allowance.

LONDON:

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To the READER.

THE following Papers, though designed only by the Author for the Use of the French Protestants, yet containing in them so much excellent and wholesom Advice, I deem'd it would not be altogether unacceptable to make them speak English, that our own Countrymen may have before them a fresh Idea of that Poor Peoples Calamities, which may at once excite their Charity to them, and hearty acknowledgments to Almighty God, that still preserves us in prosperity and quietness. And no one need suggest to himself from these hints any fear to the contrary; For under God, we have an Infallible Security, a Royal and Gracious Sovereign, Promising and Resolving to protect us in the exercise of our Religion in Peace, Plenty and Credit, for which may he find at the hands of the Lord Mercy and Blessings here, and a Happy Life hereafter.

I have no more to desire of the Reader, but that he will, pardoning the faults a hasty Translation, seriously mind, what is here said, and heartily put it in practice; so that if (which God forbid) it should chance to be our turn, to fall under the like sufferings, we may not be ashamed of Christ and his Cross, and the Good Cause of our Forefathers, but after those blessed Examples may manfully despise and patiently pass through all tribulations in this Life, in hopes of that happy share in the Heavenly Mansions, which God, that cannot lie, has promised to such his Servants and Followers. And that God will give us his Grace, to enable us thereto, is the daily Prayer of

Thy hearty Welwisher and
and Brother in Jesus Christ,

J. F.

CHARITABLE ADVICE:

By way of Letter to the

French Protestants,

Into what Parts of the WORLD ſoever Diſpers'd, &c.

DEAR FRIENDS,

'TIS by the Inſpiration of the Spirit of God, and the Holy Motions of Love which it produces in my Heart, that I am prompted at this time, to Write to you: And I do by the ſame Spirit of Love and Charity intreat the good God, that it will pleaſe him by his inviſible Power to open your Hearts, to receive this ſhort Word of Advice which I preſent you with, and which concerns only your Everlaſting Felicity. It is Evident, that your Sufferings are great, and the noiſe of them has reach'd many Provinces, Kingdoms and Countries; by which means, a great part of the World has been able to make Reflections upon the Cruelty of your Perſecuters, and at the ſame time, to lament your Miſerable Eſtate, which has ſo nearly affected moſt men, that they have not been content only to be touched

with the greateſt Compaſſion for you, but have ſtretch'd forth their Hands to lift you up, and aſſiſt you in your Neceſſities; ſhewing themſelves thereby truly affected to Chriſtianity; it being the indiſpenſable Duty of all Chriſtians, to do what good they can one to another, or (in the Phraſe of the Apoſtle) *To do good unto all Men, but eſpecially to thoſe of the Houſhold of Faith.*

Theſe Motives prevail'd upon me to viſit you in this your Day of *Tribulation*, with a few Lines of Counſel and Advice, which you will do well to accept with a ſincere Heart and Humble Spirit; for you cannot but reap ſome Advantage from them.

I. To begin then, Conſider ſeriouſly in the firſt place, what could be the cauſe of your Sufferings, and why the Lord permitted theſe times of Tryal and Affliction to come upon you?

Where by the Way, I would not have any Man think me ſo preſumptuous, as to pretend to judge you, or to conclude, That God is always angry with thoſe whom he ſuffers to lie under the greateſt Afflictions: No, God forbid! For who ever underwent ſuch Afflictions, as the moſt dear Children of God? But though many have born ſevere Sufferings for the Tryal of their Faith, and to be thereby Purified and prepar'd either to ſerve as Witneſſes of God's Holy Name, among the Sons of Men, or to poſſeſs his Heavenly Kingdom, into which nothing that is filthy and unclean can enter: Yet nevertheleſs, it cannot be denied, but that there are many who ſuffer, for having provok'd the Lord to Anger by their Diſobedience. Now, which of theſe Reaſons was the Subject of your Sufferings, you cannot better underſtand, than by that *Light of Truth*, which ſhineth in your Hearts, and manifeſteth it ſelf in your Conſciences.

For doubtleſs, whoever of you will ſet your ſelves ſeriouſly and attentively to conſider your Ways and Manners in times paſt, will quickly find how it ſtands between G O D and your own Souls; For the Lord God hath a Faithful and True Witneſs in the Conſciences of every one of you, which hath Enregiſtred and kept in Order, all the Actions you have done from your

your Childhoods. This Witneſs will help you to Recollect, how you walked with the Lord, in the days of your Proſperity and Liberty, in your own Countrey, when ye ſat every Man under his *Vine*, and every Man under his *Fig-tree*.

How little have you anſwered the Kindneſſes and Bounty of God to you? How little did ye prize that Light of Underſtanding which God gave to you, in greater meaſure than to your Countreymen? So that although it were as offenſive to the Eyes of God, for you to follow and obey the Luſts and evil Paſſions of your Hearts; as for your Neighbours to be Proſtrated to, and Adore their Images of Wood and Stone: Yet how great were your Luxuries, your Debaucheries, your Quarrels and Jealouſies, one againſt another? How did the greater Part of you content your ſelves with a Religion, differing indeed in Form, from that of the Countrey, but in Life and Converſation almoſt the ſame; giving your ſelves full Career and Liberty, in all ſorts of unlawful Pleaſures, Vanities and Concupiſcencies of the Fleſh? Was it not a thing moſt diſagreeable to the Spirit of God, to ſee you at that ſame time call upon him with your Lips, and Diſhonour him by your ſcandalous Lives; which yielded Occaſion to your Adverſaries, of reproaching you and your Religion? And it has been a great while the Obſervation, that moſt Travellers into your Countrey have made, that there was little Difference between the *Proteſtants* and *Papiſts* of *France*, as to matter of Life and Converſation; unleſs it were, that the latter frequented the publick Churches, and the others had their more private Congregations.

What was then become (my Dear Friends) of your Talent of Knowledge? Did ye not know, that as ye had received greater Underſtanding and more Light than others, your Lives and Converſations ought to have ſhined with the greater luſtre, and to have been the more exemplary for Sobriety, Temperance and the Fear of God, to the Honour of his Holy Name, and confuſion of his Enemies? For this would have had more efficacy and ſucceſs in converting your Adverſaries, than all your Arguments formed by the Help and Rules of Logick, Rhetorick, or Philoſophy.

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These things, when the Spirit and Witness of God in your Consciences, shall have recalled to your minds, and you shall be made sensible of the miss-spence of your past Lives, you will see great reason profoundly to humble your selves, and prepare your hearts to say (as *Saul* once did) to the Lord, *What wilt thou have us to do?* And the Lord, on his part, will not fail *to draw nigh to you in a strange Land*; I mean, *to those who seek him diligently:* For all Nations are alike to him, since every Nation or People *which feareth him, and doth that which is righteous, is accepted by him through our Lord Jesus Christ*, and (as *David* saith) *he teacheth the Humble, and instructeth the Meek in his ways.* Pardon me, I pray you, dear Friends, if I tell you, in plain terms, that the reason why you are such Strangers to the divine and inward motions of the Spirit of God, is, because ye are not enough *humble and poor in Spirit*; which renders you insensible of your own wants and necessities; so that you choose to you Teachers to please your Ears only, whereby you are diverted from a diligent and earnest search into the ways of God, and from hearkning to those holy motions of his Spirit, by which he reproves you, in your hearts.

II. In the Second Place, it is a matter of the greatest consequence to you in the world, diligently and attentively to consider, what should be the occasion of your falling under so many Afflictions. You will tell me, perhaps, that it was because ye could not in Conscience subscribe to certain Articles, as ye were required, nor practice certain things which ye did believe to be altogether contrary to the Will of God, *&c.*

Ye say well; but, my Friends, if Conscience be to be regarded and obeyed in these respects; why is there not the same reason, to hearken to, and follow it, in the whole course of our Lives and Conversations? If our Consciences are enlightned, *'tis by the Light of Jesus Christ, who lighteth every man that cometh into the World*; and if our Consciences are governed by this Light, and we give up our selves to the conduct of our enlightned Consciences; we are by the same Law of Conscience, which is Light, forbidden the committing

ting any thing that may offend God: For the ſame Light which doth convince my Conſcience, That it is a ſin to fall down and to worſhip an Idol, or adore a Crucifix; doth alſo convince me, that it is as much a ſin to Lye, to Swear, to forſwear, to commit Fornication, to ſpeak any vain or idle Words; or to let proceed out of my mouth any fooliſh, ridiculous or inſolent ſpeeches. Oh! what happineſs would ye find, what peace of Conſcience would your hearts enjoy, would ye obſerve this throughout your whole Lives? And indeed the ſame reaſon ſhould oblige you to it; for, if the dictates of Truth in the Conſcience, are (as ye confeſs) to be followed in ſome things, why not in all, and eſpecially in thoſe wherein we are as equally enlightned and convinced?

I would alſo demand of you, If there be any one among you, who is not fully and intirely convinced in his Conſcience, that Drunkenneſs, Swearing, Lying, Hypocriſie and Pride, are as contrary and diſagreeable to the Holy and Pure Will of God, as are the Adorations and Services that are paid to an Image or Crucifix; or as are any ſubſcriptions to the moſt ſuperſtitious Articles, that can be exacted of you? I believe there is not; for the ſame Light of Truth which manifeſts the one, diſcovers the other alſo; as ſaith the Apoſtle, *Whatſoever is reproveable is manifeſted by the Light, for that which manifeſteth it is Light.*

But, by the way, it will not be impertinent to put you in mind, that there are divers Operations in the Conſciences of Men; for all men do not make the ſame Scruples of Conſcience, in matters of Religion, nor are induc'd thereto by the ſame Reaſons and Cauſes; for were it ſo, they would be all of the ſame Opinion with Chriſt, the Apoſtles and the Primitive Chriſtians; who while they had their Conſciences governed by the Spirit of Jeſus Chriſt, continued alike, *and were all of one heart, and one mind.* But there are three things chiefly which divert the Conſciences of men from this Univerſal Rule of *Holineſs*, *Faith* and *Charity*; leading them out of the Road of a Holy Life, dividing them in their Faith, and rendring them cold in their Charity. Theſe three

three Points I will in a few words treat of, to the end that every Soul, that is willing to ſearch diligently, may find ſome helps, whereby he may know if any of them have the Government and Conduct of his Conſcience.

They are theſe three.

1. Education.
2. Worldly Intereſt.
3. A blind ſubjection of the Conſcience, to the government of another, whereby it becomes paſſionately devoted to his intereſts, and vehemently enamour'd with all his inordinate affections.

I. As to the firſt of theſe, we muſt conſider Education in a twofold reſpect, 1. Good, and 2. Bad. A good Education has a grand influence upon the Spirit, in regard of Doctrines, Principles, Forms, Manners and Ceremonies of Divine Worſhip: Not that this is the only means whereby the Life and Power of Religion are conveyed from the Teachers to the Diſciples; no, that is reſerved to the immediate operation of the Power and Spirit of Jeſus Chriſt; and it is, therefore, the Duty of every one, how-good-ſoever his Education may have been, and whatſoever pure and ſolid Doctrines he may have received, to deſire, wait for, and entertain this Divine Operation on his heart, that he may be thereby rendered pure and holy, and fit to bear witneſs to the Truths that he ſhall at any time hear delivered by word of Mouth; for otherwiſe, all his Religion will be but dead and formal, and without any inward Life to animate his Actions; and ſo he may be without any Oyl in his Lamp, although his Teachers be never ſo well provided; and yet ſuch a perſon as this, though deſtitute of the life and vertue of Religion within himſelf, may make great Conſcience of this or that formality of Religion, and prefer the way wherein he was born and bred, before any other whatſoever; but will, for all this, be never the better Chriſtian, and it will ſtand him in little ſtead, in reference to the great and principal end of man, which is the Sanctification of his Soul, and Reconciliation of it to God; to have been only a profeſſor of ſuch points of Doctrine, though they were never ſo pure, holy and orthodox.

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Becauſe, they that have had a bad Education, and have been brought up in ways of darkneſs, and full of the errors and corruptions of this World, invented by ſinful man, have alſo a Conſcience, though ſtain'd and defil'd by the aforeſaid Darkneſs, and the ill precepts of their Teachers; they pride themſelves in their Errors, and would fain have them paſs for ſo many Truths; embracing Darkneſs inſtead of Light, and walking by the Light of that fire which they themſelves have kindled; crying aloud, Thus did our Forefathers; and alleadging Antiquity for a Cloak to cover their Errors and Abominations: All which, nevertheleſs, is far from juſtifying them; for, on the contrary, it renders them the more blame-worthy. But this is not all; theſe Conſciences, thus deceived, have moſt commonly this property, That they employ their utmoſt endeavours to make every mans Conſcience comply with theirs; and when they cannot compaſs their deſigns by perſwaſion, nothing is more grievous to them; as they alſo eſteem it the greateſt piece of Religion, to perſecute and deſtroy all who will not be of their perſwaſion. All which is a manifeſt token that they are the Children of the Deſtroyer, and are about his work; of ſuch our Saviour Chriſt propheſied truely, when he ſaid, *They ſhall think they do God good ſervice when they kill you.* And yet even theſe men will plead their Conſciences for what they do; but, alas! they make it appear by their Deeds, who has the government and conduct of their Conſciences: They cannot be ſo impudent as to ſay 'tis the Lovely and Sweet Spirit of Jeſus Chriſt; but muſt needs confeſs it to be the force of a corrupted Education, nouriſhed and kept up by the continual inſpirations of the Devil.

II. The next thing that is apt to get dominion over the Conſciences of men, is worldly intereſt; thoſe who are led away by this, are ſuch as do not heartily embrace any Religion, but take the liberty to form in their imagination ſuch an idea of Conſcience as may beſt ſuit their Profeſſion, and contribute to their Worldly Profits, Pleaſures and Advantages; ſo that it is plain, they are Chriſtians without a Croſs; and conſequently no true Diſciples of Jeſus Chriſt, who did in expreſs Terms, *Deny all thoſe to be his Diſciples, who would*

not deny themſelves, and take up their Croſs and follow him. But alas! How difficult is it to ſuch men to make any Scruples of Conſcience, or to be faithful to their Conſciences, who if any worldly Loſs happen to them, or any danger threaten their Gains or Pleaſures, what earneſtneſs and care will they not make uſe of, to force their Conſciences to comply with any Side? What Methods will they leave untry'd? What Way will they not turn themſelves, though all their carnal Arguments cannot make them believe otherwiſe, than they do in Effect believe? Yea, moreover, they do oftentimes for Intereſt-ſake, force themſelves to Profeſs ſuch things, as they do not nor cannot believe, which is certainly the higheſt Abomination in the Eyes of God. Such Men are moſt commonly Encompaſſed with the thickeſt Darkneſs, and Abandoned to a reprobate Spirit; becauſe for worldly Ends, they preferr'd *Darkneſs* before *Light*, and muſt therefore expect to dwell therein for ever.

III. The third and laſt way by which Men's Conſciences are deceived, is, When they give up their Conſciences to the Governance and Management of others: Such may be ſaid, *Not to have the free Exerciſe of their Conſciences, becauſe they are engaged to another Man*; beſides, they intirely inca pacitate themſelves, to receive any Illumination by the Inſpiration of the Spirit of God in their Hearts, and ſo continue Vaſſals and Bondſlaves to him, whom they have ſubjected themſelves unto, and from him, they receive their Precepts and Inſtructions, though he may prove to be the moſt wicked Man in the World. They do not Conſider that the Lord heretofore complain'd in this wiſe, *The Way which they ſhould walk in to come unto me, is taught them by the Precepts of Men*; from whence it is plain, *They ought rather to have choſen God himſelf for their Teacher:* But, Oh! In what a miſerable Condition are theſe poor Souls? And with what Uncertainty do they follow that, which Abandons them to the Government of another, who muſt order and direct their Thoughts, their Faiths, their Lives and Actions? Not conſidering, that if he fall into a Ditch, they muſt fall alſo with him. But this is not all, he who has thus blindly ſubmitted himſelf to another's Conduct,

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is no more Master of himself, nor free in the Lord, but Servant to another Man; and so we may see that Error, Darkness, and Blindness, are far from that Spirit which Jesus Christ sent according to his Promise, *To guide his People into all Truth*; and which he said, *the World could not receive*: For we see Men do all they can to hinder themselves from coming, and hearkning to the Instructions of his Spirit, chusing rather to build their Faith upon a *Priest*'s or *Fryar*'s Sleeve, than trust themselves in God's Hands; though all the while they do not own these men to be *Infallible*, either in their *Doctrines*, *Lives* or *Actions*: For every Day one may observe their base Failings and Mistakes, their Wicked Life, their *Cruelty*, their *Hypocrysie* and their *Pride*: But how should it be otherwise with them, when they will not preserve themselves from, and Watch against the Ambushes of Satan, who is their principal Director? How can any Man be so Blind and void of Understanding, as to think he can have Pardon and Remission of his Sins from such an one, who is not able to deliver himself; but suffers himself dayly to be led away by the Suggestions of the Devil, to Evil Lusts and Concupiscences; and who has himself as much need of another, and he again of another *Ghostly Father*? Ah! Where now is the pure Light of Christ in the Conscience, which should govern it in one Man as well as in another; to teach them to keep their Consciences *void of Offence towards God, and towards all Men*? O! Would to God Men would hearken to, and seriously reflect on these things! O that they would not forget to deal with the Holy Spirit, as God hath appointed them!

'Tis this that would nourish, and fortifie all the good that has been Implanted by a good Education; and would moreover, cause all the Knowledge we can acquire, to flourish in Vertue and good Manners: This would chase away, and banish all the Evil that has been sown by a bad Education: This would teach you to quit all Wordly Interest, and give up yourselves intirely to the Lord, to be taught and directed by the *Spirit and Light of Jesus Christ*, which would so open your Eyes, that you would become more Learned and Knowing than your Teachers, in the Mystery of Regeneration; without

which, all Divine Service, all Religious Worſhip, all Confeſſions and Abſolutions, all Alms and Prayers are nothing worth: For, *Unleſs a man be born again, he cannot ſee the Kingdom of Heaven.*

And you my Dear Friends, who at this time are under ſo great Sufferings, diſpers'd here and there in ſeveral Countreys, only becauſe ye could not conform to a Religion which ye judge to be Idolatrous: You, I ſay, cannot Exerciſe your Minds to better Purpoſe, than in an exact and faithful View and Examination of your ſelves and your own Souls, to find out what were the Reaſons and Motives of ſuch your Refuſal: Namely, whether your Education, or worldly Intereſt, or Dependance upon another; or ſome mighty Empire and Authority of others over your Conſciences: Or, laſtly, whether it was only the *Light of the Word, and Spirit of Jeſus Chriſt*; directing your Hearts, and guiding your Underſtandings, to perceive the Errors and Idolatries of the People of the Land, that ſo enclin'd your Conſciences to obey God, and his Grace and Truth; and did finally give you Courage, rather to abandon the Land of your Nativity, and all your Worldly Endearments, than defile your Conſciences, by ſinning againſt that Light and Grace, which the Father of Lights had beſtowed upon you.

If there be any among you that know this to be their Caſe, what Conſolation have theſe Men under all Adverſities? With what Joy muſt they needs be filled, when they feel the Teſtimony of God in their Conſciences, bearing them witneſs, that it is only upon this Account that they undergo all theſe Sufferings and Perſecutions? O! What Advantage will ye reap, as many of you as give up your ſelves to this way of Conduct, in all things? In the mean while, try, ſearch and examine, if there be not yet ſomething in your Conſciences, contrary and repugnant to that Light which ſhineth in your Hearts; if there be not ſomething that is heavy and cumberſome to your Souls, and which hinders your Reconciliation with God: The more ye ſee your ſelves after this manner, to ſonnd, prove, and ſearch your Words and Actions, by this *Light which ſhineth in your Hearts*; the more clearly will ye

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ſee the Neceſſity which ye have to amend and reform your Ways, your Manners, and your Lives, in the ſight of God; and will alſo be ſo far from believing, that ye have done enough in obeying the Spirit of God in one particular, that you will not ceaſe to go on and perſevere, in bearing your Croſſes all your days, until ye have vanquiſhed and ſurmounted all that ſtands in Oppoſition to the Holy Will of God; ſo that in the end, ye loſe not the Reward of what ye have hitherto done: For it is not Faithfulneſs in one thing only, that will be accepted and approved by God; but he expects, and abſolutely wills, that *we be obedient to him in all Things*: And thus *Moſes* heretofore Propheſied of Jeſus Chriſt, *And it ſhall come to paſs*, ſaith he, *that the Soul which heareth him not in all things, ſhall be cut off*. The moſt ſure Way then to have Peace with God, and to be reconciled to him, is to follow the Lord intirely, as did *Joſhua, without any Reſervation or Excuſe*; that is to ſay, *Ye ought to forſake, quit and abandon all that is Evil in your ſelves, as well as the Idolatry of others, who would have you run with them to the ſame Exceſs of Riot*.

In the ſecond Place, I would adviſe you to conſider, what good Effects your preſent Sufferings have had upon you, in Order to your Sanctification; for this is the great Care and Concern of a truly Chriſtian-Soul, to grow better, under what Degree of Afflictions ſoever God ſhall think fit to ſend; to Kill and Crucifie in his People, whatſoever is contrary to him, that they may be like *Gold tried in the Furnace of Tribulation*. It will be not a little advantageous to you to conſider now, if you ſeriouſly ſet your ſelves about the Work of *MORTIFICATION*, and to Examine, *Whether that Vain and Giddy-headed Temper, which Reigned ſo much in you, in your own Countrey, prompting and perſwading you, to follow and Embrace all the Modes and Cuſtoms of a Corrupted World, be not ſtill living in you at this Day?* And if ye have not too earneſt Inclinations, to ſuit and faſhion your ſelves to the Wicked and Degenerate Modes, Ways and Manners of the Countries whither ye are ſcattered?

O my Friends! Had ye a true Sence of your Eſtate and Condition, What Gravity, Modeſty and Sobriety, would ye not expreſs in all your Words and Actions? This would eaſily perſwade thoſe among whom ye now live, that it was out of a good Principle of Religion and Holineſs, that ye abhorred the Superſtition and Idolatry of your own Countrey; and not meerly upon the Account of ſome Forms and Ceremonies of Religion not agreeing with yours: For ye are not ignorant, that Religion conſiſts not barely in Forms and Ceremonies, ſince by them one Man is not made better than another: Moreover, ye cannot but remember that ye have read, That the *Apoſtles* and *Primitive Chriſtians*, would have no Communication with thoſe Men, who, though they obſerv'd the ſame Rites and Ceremonies, would not be obedient to the Power of Godlineſs. And indeed, herein lies the Eſſence and Life of Religion, and the Glory and Crown of all Sufferings, that one can undergo for the ſake of Religion; to wit, when thoſe who are afflicted, feel in their Souls, during the time of their Sufferings, the Power and Life of him, for the Love of whom they bear up manfully, under all their Torments and Agonies; and do wholly abſtain from the defilements and pollutions of the world. Thus did the ancient Diſciples of Jeſus Chriſt behave themſelves, who were by Perſecutions driven from one Coaſt to another, into *Aſia*, *Cappadocia* and *Bithynia*; but were not content only to undergo great ſufferings, but were alſo accompanied with a remarkable ſavour of life; for we read, *That the Word thereby grew and ſpread it'ſelf abundantly.* But what advantage will a Proteſtant have above a Papiſt, ſo long as they both continue the Subjects of the Prince of the Air, who rules in the hearts of the Children of diſobedience, of what Religion, Profeſſion or Sect ſoever they be?

Wherefore I pray and exhort you, by all the compaſſion that the love of God can ſuggeſt, not to vaunt and boaſt your ſelves of the ſmall Reformation already among you, but rather to obſerve and conſider what yet there is behind to be reformed and corrected before ye can arrive at that end, toward

ward which ye ſhould always direct your aim, to wit, a life altogether pure and conformable to the blameleſs life of God himſelf: in whoſe preſence ye hope one day to appear and dwell for ever. Now ſince we cannot attain hereto by good works, but only by Grace, all thoſe therefore who are ſubject to the Pure and Free Grace of God, are hereby engaged, on the one ſide to renounce all ſort of impiety and concupiſcence, and on the other ſide *to live righteouſly, ſoberly and godly in this preſent evil world.* Tit. 2. 11.

Try then, and examine well your ſelves, and ſee how your Lives, Manners and Converſations anſwer that Grace and that Light of the Truth which has been communicated to you by Jeſus Chriſt the Fountain of all Grace and Light; and according to what I have before told you, ye may know by your own ſouls how to make a true judgement, for they will dictate to every one of you, in what a condition he is, in the ſight of God.

I have but one thing more to put you in mind of, which is to excite you to all humble acknowledgments and thankſgivings to Almighty God; that it hath graciouſly pleaſed him to open the hearts of many Kings and Princes, to entertain and aſſiſt you, as alſo of a great part of the world, to ſuccour you in your neceſſities. This, as ye ought to eſteem it a great mercy of God's, ſo ought the ſerious conſideration of ſo many kindneſſes infinitely to oblige you, to put your whole truſt in the Lord, and to ſerve him Religiouſly in all places, where God ſhall appoint your Lots, in requiting, as much as in you lies, his love and bounty: For his mercies and loving-kindneſſes ſhould ſtrongly engage your hearts to love the Lord above all things in the World, by which alſo the hearts of all others who love him, will be more and more enlarged, to aſſiſt you in thoſe things which ye ſhall have need of, both Spiritual and Temporal. Truly, my dear Friends, I have often looked upon you with great ſorrow, conſidering you as a people under great afflictions and trials, and wiſhing theſe ſufferings and perſecutions would have had better effects upon you than, I fear, they have produced: Upon this account it was that I thought fit to viſit you, as I do at this time, with theſe

few

few Conſiderations, being moved thereto by the pure love of God, and hoping that moſt of you will accept my Advice with the ſame love and ſincerity that it was indited: And, I pray God, that what I have ſaid, may, in ſome meaſure, engage and affect your hearts, with a deſire of thoſe Spiritual Qualifications, which ought conſtantly to be your aim. But if, on the contrary, any of you ſhall ſlight or reject my good Counſels, and ſhall ſpend his time in cavelling and criticizing either upon my Perſon, or the ſtile in which I expreſs my ſelf, let ſuch a one know he can do me no harm, but only his own Soul; and I cannot be any way affected thereby, unleſs it be with grief for ſuch a perſon; for I have not ſaid any thing, but faithfully to diſcharge my own Conſcience: My reward I expect of the Lord only, who hath taught me by his Holy Spirit, to love all men, and do what in me lies, for the good of every one: for I know full well, it is not the will of God, that any one ſhould periſh, but that all ſhould come to repentance and the knowledge of the Truth, that they may be ſaved.

FINIS.

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